

The Whole Truth

THE OFFICIAL ORGAN OF THE CHURCH OF GOD IN CHRIST

"The law of truth was in his mouth and iniquity was not found in his mouth, Mal. 2:6. "Ye shall know the truth and the truth shall make you free." John 8:32.

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MEMPHIS, TENNESSEE

NOVEMBER, 1974

COGIC MOURNS PASSING OF OLDEST BISHOP

The greatest man is he who chooses the right with invincible resolutions, who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under the menace and frowns; and whose reliance on truth, on virtue and on God is unflinching.

Few living Americans have made a deeper impression on the public, he changed many of their opinions, softened or removed so many prejudices or awakened greater hopefulness in relation to the solution of race problems encompassed with many difficulties Bishop V.M. Barker was an example of great worth an energy which accomplished a great work, inspiring many to a better life and doing good for others.

Bishop Virgil Moses Barker was born June 24, 1881 at Drew County, Arkansas, son of William and Mary Barker. Bishop Barker was one of thirteen children born to this union. He grew up near Pine Bluff, Arkansas where he received his early education, he later attended and graduated from the Branch Normal College at Pine Bluff, now the Arkansas A&M College in 1908. Upon graduation he traveled to St. Louis where he resided until the beginning of the year 1912. Having been converted at an early age in Arkansas, he entered the ministry in the year of 1907.

Bishop Barker was an early associate of the founders of the Church of God In Christ, he became a pioneer builder and convincing exponent of the Pentecostal doctrine. Many hundreds of persons were converted to the denomination through his dynamic preaching.

Bishop Barker was the last survivor of the first overseers of the Church appointed by the late Bishop C.H. Mason, founder of the Church of God in Christ. He came to Kansas City in June of 1912, founded the denomination in the years following in the areas of Kansas, Nebraska, Iowa and Western Missouri. There were more than fifty churches founded in Western Missouri of the Church of God in Christ under his leadership over which he presided for more than sixty years. He became Bishop Emeritus in 1972 after nominating Bishop E. Harris Moore, to succeed him in the work of the church.

Bishop Barker was united in marriage to Miss Ruth I. Flernoy, of St. Louis, Mo. at St. Louis June 16, 1910. To this union nine children were born. He suffered a fall in his home August 13th and entered the Menorah Hospital where he passed away August 28th at 7:25 P.M.

Bishop Barker served as a member of the Board of Bishops of the Church of God in Christ,



BISHOP V. M. BARKER
1881-1974

as a member of the National Board of Directors of the church and as a member of the Historical Society of the denomination, treasurer of the National Benevolent Fund and in many other areas of the Church of which he served for more than 67 years.

Surviving Bishop Barker are his wife of 64 years Mrs. Ruth I. Barker, three sons, Victor M. Flernoy J., and LaVerne D. Barker all of Kansas City. He leaves six daughters, Mrs. Ruth M. Williams, Los Angeles, Mrs. Virginia Lee, Inglewood, Calif., Mrs. Naomi E. Eggleston, Los Angeles, Mrs. Dimple Riley, Los Angeles, Mrs. Merla Holmes, Kansas City, and Mrs. Elise B. Moore of the home. Ten grandchildren, and three great grandchildren. Sons and daughters-in-law; Bishop E. Harris Moore, Mr. H. Williams, Mr. Lowell Eggleston, Mr. Robert Lee, Mrs. Lola Barker, Mrs. Loraine Barker, and Mrs. Carol Barker.

MEMPHIS PROPOSED SITE FOR URBAN CAMPUS OF SAINTS COLLEGE

The National Headquarters of the Church of God in Christ is the new proposed site for an urban extension campus of Saints College. This historical plot of ground that has been mainly used for the International Holy Convocation and the annual Spring Call Meeting in April might become the year round home of the undergraduate level of the church school.

If the proposal for an urban campus to be established in Memphis is adopted by the general assembly, the massive property and building facilities owned by the Church of God in Christ will no longer go unused ten months out of the year. The expense for building new educational facilities will be

lessened because of the large class room potential already available at the National Headquarters. A greater appreciation of the History of the Church of God in Christ by the oncoming generation will be better realized. And finally the highly unique spiritual and academic educational program offered by Saints College will become more wide spread.

Saints College offers one of the most successful combination programs for spiritual and academic training in the country. The urban campus will help to institutionalize and commence the spreading of this unique combination ministry throughout the United States.

Saints College is a unique

CHRISTIANS CONFER ON HOW TO WIN WORLD

In a momentous evangelical summit meeting, the world's evangelical leaders converged on Lausanne, Switzerland the last two weeks of July. They came not just from North America and Europe, but from Africa, Asia, Latin America and Oceania as well. In all, 150 nations were represented—nations like Botswana and Chad, Sri Lanka and Nepal, Poland and Portugal, Malagasy and Mongolia.

On the agenda: "How to

Evangelize the World," a world burgeoning with population and exploding in political turmoil. Fueled by almost two weeks of intensive meetings, the high-level participants at the International Congress on World Evangelization were buoyed by excitement at what God is doing in the world right now in various places and were handed tools to enable them to join in the awesome task. Reports of entire tribes turning to Christ in Africa and Indonesia, of mass baptisms of thousands in the Korean army, of unprecedented church growth in South America were graphically related.

In a mid-Congress evangelistic rally at Lausanne's Olympic Stadium over 30,000 jammed the soccer field to hear powerful testimonies from an Indian, an African, a Japanese and an American, Billy Graham. About 600 Europeans walked down the ramp to give their hearts to Christ.

In the Congress hall itself, the array of languages recalled at times the plight of Babel; at other times a comparison to Pentecost and its triumph seemed more appropriate. In small group sessions strange languages like Kinyarwanda and Kirundi were occasionally used, while in all plenary sessions the speakers were instantly translated into seven official languages: Chinese, Indonesian, Japanese, French, German, Spanish, and English. At lunch and dinner tables, Americans sometimes encountered Koreans, Filipinos, Peruvians, and Hungarians whose inability to

CHURCHES AND MINISTERS TAX EXEMPTIONS THREATENED

Rep. Wilbur Mills (D., Ark.), chairman of the powerful House Ways and Means Committee, promised that no tax bill questioning church-related tax privileges would be introduced into Congress by him this year. But Rep. H. J. Heinz (R., Pa.) didn't get the message. Late this winter he introduced HR-636, closely paralleling a Mills-Mansfield bill that died in 1972.

The Wilbur Mills-Mike Mansfield bill (H.15230 and S.3657) was introduced in 1972—an election

year in which general and specific tax reform had become a major issue. Representative Wilbur Mills, chairman of the House Committee on Ways and Means, proposed that each instance of special tax treatment be re-examined over a three-year period and then be abandoned if good reasons could not be found for retaining the special and favorable treatment. Tax-deductible contributions to "public charities" and ministers' tax-free housing allowances were a part of the category of special treatment to be examined.

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"IT WAS A TYPICAL SUNDAY MORNING"

EXCLUSIVE INTERVIEW OF WHOLE TRUTH PAPER WITH DEREK KING

by
Miss Romona Howard

Some people who are suddenly thrust into the limelight find it difficult to adjust to and accept the necessary vicissitudes which tend to accompany such a change. Derek King 20 year old son of Rev. A. D. King, and one of 12 grandchildren of Rev. M. L. King, Sr. cannot be included in that number. In an exclusive interview for the WHOLE TRUTH, Derek King, very cooperative and patient, proved to be a rather unusual and refreshing young man. He was appropriately candid and spoke freely about certain areas of his childhood, his ministry and his account of the tragic occurrence of June 30th.

Derek summed up his childhood by saying, "I know for 20 years old I have been through a lot of things a whole lot of people will never go through. I'm thankful I've gone through them but then again, I wish I hadn't." He says that people generally feel he is crazy when he says this, but nobody (especially a child-writer's addition) could enjoy having his home bombed in one city and almost set on fire in another; living in the midst of Bull Connor's reign and seeing the abominable events of racial injustice and the ramifications of

a peaceful struggle for racial equality. To be thankful for such experiences certainly reflects a mature Christian attitude. Derek admitted that he might have been spoiled, conceited and arrogant had things been different, but he felt that his experiences not only saved him from such a

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THE WHOLE TRUTH

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EDITORIAL PAGE

WHY TITHE ?

By Bishop R.L. Fidler

Reprinted From International Outlook

JESUS IS CONCERNED ABOUT OUR PROSPERITY Jesus Himself has declared His ministry to the poor: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

Here are five ministries of deliverance: deliverance for the poor, for the brokenhearted, for the captive, for the blind and for the bruised. Natural as well as spiritual deliverance is implied in each case.

Why "preach the Gospel to the poor"? The Gospel is for the unsaved that they may be delivered from sin; it is for the sick that they may be delivered from their afflictions. Then, why not "preach the Gospel to the poor" that they may be delivered from their financial worries?

God's plan for deliverance of the unsaved is to repent and believe on the Lord Jesus Christ (2 Corinthians 7:10); His plan for deliverance of the sick is the prayer of faith (James 5:15); God's plan for deliverance from financial worries is the Bible's Tithing System--for the individual who tithes, and for the Church which receives--"Bring ye all the tithes into the storehouse, that there may be meat in mine house . . . and . . . I will . . . open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Malachi 3:10).

THERE ARE THREE BIBLICAL REASONS FOR TITHING

(1) God commanded us to tithe: "Bring ye all the tithes into the storehouse," not scattering some here and there, but bringing all into the Church which is the New Testament storehouse. Let no preacher confuse the storehouse with his pocket or his program, even though he may be the priest to collect them.

(2) Tithing causes one to have confidence toward God: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His Commandments and do those things that are pleasing in His sight" (1 John 3:21, 22). To fail to tithe is to rob God (Malachi 3:8).

(3) Tithing honors the Lord: "Honor the Lord with thy substance" (Proverbs 3:9). "And here men that die receive tithes; but there (in heaven) He (that is, Christ) receiveth them" (Hebrews 7:7).

TITHING IS AN ETERNAL PRINCIPLE DESIGNED FOR MAN'S SUCCESS

What is tithing? It is paying God a minimum of 10 percent of our profit or income systematically. To give in a casual manner, saying: "I tithe; I more than tithe" is no proof that one is fulfilling God's Commandment to tithe. Part of our blessing and prosperity depends on our 'keeping books' with God systematically, just as we would in any other business in which we hope for success. God did not say, "Guess at it." He said, "Bring ye all the tithes into the storehouse."

Someone will ask, "Wasn't tithing instituted under the Law of Moses, and therefore not for Christians?"

No. Long before the Law was given, Abraham paid tithes to Melchisedec, who "abideth a priest continually" (Hebrews 7:1-3)--which is to say that the Tithing Principle continues forever as a means of abundant blessing.

THE TITHE SUPPORTS THE MINISTRY

The question is asked: What further need was there that another priest (referring to Christ) should rise after the order of Melchisedec, and not be called after the order of Aaron" (Hebrews 7:11)? Here we find that Christ, though fulfilling the Law, DID sanction a continuing Priesthood, and the Tithing System which was given for its support. (See Psalms 110:4)

Abraham paid tithes to Melchisedec; Jacob gave one-tenth to the Lord (Genesis 28:22); the Levites were given the tithe for their inheritance (Numbers 18:21). "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Corinthians 9:14).

Christ Himself appointed the Twelve to a Consecrated Ministry; they, in turn, appointed seven Deacons to attend to their material concerns. (See Acts 6:2, 3) Subsequently the Lord "gave

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ANSWERS
TO YOUR QUESTIONS
by

Bishop J. O. Patterson
Presiding Bishop C. O. G. I. C.

QUESTIONS AND ANSWERS

Dear Bishop,
During the summer of 73 the conventions were too close together. I happened to have been serving in some small capacity in the musicians convention and the International Youth Congress. I had to give up one of my positions because the conventions were too close together. I could not afford two conventions in a row. If they were spaced a little better I could have worked for a week in-between and earned enough to supplement the additional expense of the Youth Congress. Do they have to be this close together?

Miss Henri
La.

Answer:

Dear Miss Henri:

We have six national auxiliary conventions-Women's, Evangelist, Youth, Music, Sunday School, Mission. All of these schedule their meetings within a period of about four months. I can understand the leaders of these conventions taking the advantage of the spring and summer months. However, I agree with you that it would be more convenient to some if they were spaced a little further apart. I will call this to the attention of the General Board.

Dear Bishop Patterson,
I have been hearing all kinds of talk about the Chisca Hotel. I am not sure what to believe. I have heard some say we own it. Others have said it was a gift to the Church. But recently someone said we didn't own it at all. Would you please give me a correct understanding of what our position is concerning the Chisca Hotel in Memphis.

Elder James
Atlanta

Answer:

Dear Elder James:

Mr. Robert G. Snowden and his sister Mrs. Thomas Todd, both white and members of one of Memphis most prominent families, gave to the Church of God in Christ the Chisca Hotel and Motel, free of all encumbrances. There are some honest people who are entitled to know, and yet there are a few malicious gossipers who don't want this to be true. The church has in its possession a Quit Claim Deed, number G74645, conveying this property from the Chickasaw Hotel Company a Tennessee Corporation, to the Church of God in Christ, Incorporated-dated February 1, 1972 and recorded in the Shelby County Courthouse. We also have a Title Policy from the Commerce Title Guaranty Company for \$500,000.00. This means that if anyone can prove that we do not own the property, the Title Company will pay them one half million dollars.

Dear Sir:

I am so confused as to why so many ministers seem more interested in titles rather than souls. Some preachers after twenty (20) years have only five members, a storefront and are appointed District Supt. Others with just a few more and no real accomplishments are seeking the office of Jurisdictional Bishop. Are there any guidelines about the qualifications a man should have before he is appointed over men whose abilities are often superior to their supervisors.

L. W.
Grand Rapids

Answer:

Dear L. W.:

The Bible in the 3rd chapter of Timothy, sets forth the qualifications of a Bishop. Verses 4 and 5 says that if he doesn't "know how to rule his own house, how shall he take care of the church of God?" I think here is where our understanding fails us. The scripture sets forth the spiritual qualifications of the Bishop in verses 2 and 3, and it also sets forth his business ability in verses 4 and 5. In short, it simply means that if a man doesn't have the ability to conduct the affairs of his little house; pay the notes, utility bills, keep it in good repair, see that it's adequately insured, etcetera, he certainly would not have the capacity to attend to the affairs of God's big church.

When a jurisdiction is to be supplied with a bishop, we should be big enough to transcend our little clannish ideas that a bishop must be selected from within the jurisdiction where he is to serve, rather than search the entire national body for a man who meet these bible qualifications.

WHY TITHE?

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some, apostles; and some, prophets; and some evangelists and some pastors and teachers...for the work of the Ministry" (Ephesians 4:11,12).

THE LOCAL CHURCH IS THE PLACE WHERE THE MEMBER'S TITHES ARE TO BE GIVEN

"Bring ye all the tithes into the storehouse." It is an act of worship to bring the tithes in. The tithes are not to be scattered, but are to be brought "into the storehouse" which is only effectively represented in the Church, where the Ministry which shall receive the tithes, shall center its activity. Independent evangelists and religious societies have no claim upon this tithe unless their ministry has been unjustly severed from a proper financial consideration from the Church.

Tithing is to be regular and systematic: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Corinthians 16:2). This also suggests that there should be a regularity in giving "the tithe of the tithe" to the general Church, and in the budgeting of the same among the ministries of the whole body.

THE NATIONAL CHURCH IS THE PLACE WHERE PASTORS SHOULD GIVE "THE TITHE OF THE TITHE"

For clarity, let us paraphrase exactly what the Scriptures are saying to the "Church of God in Christ" on this matter through our Presiding Bishop J.O. Patterson:

MISSOURI CENTRAL LAUNCHES MASSIVE OUTREACH PROGRAM

Operation Excellence and accomplishing the goal of \$500,000. The committee encourages all segments of their communities regardless of race, religion, age, sex or economic status to support all projects of Operation Excellence.

A fund raising campaign similar to Operation Excellence was carried out in Salt Lake City, Utah which involved Bishop M. A. Givens, the Chairman of the Executive Committee of Operation Excellence some 29,000 Mormon youth worked together with Black youth from Bishop Given's church to make their campaign a success.

The youth of the Greater Holy Temple have been promoting such projects as car washes, a fashion review, and most recently a gospel musical featuring the Andrea Crouch Singers and the Kansas East State Choir at the Municipal Auditorium.

An inter-denominational Good Samaritan program was planned for October 9, 1974 at 7:30 P. M. at the Municipal Auditorium. The Mission Festival of Gospel Music featured the East St. Louis Gospelettes, the Plainsmen, the Doris Johnson Singers, the Manning Gospel Singers, and

NUMBERS 18:25-32

"And the Lord spake unto (the presiding bishop), saying, Thus speak unto the (pastors) . . . When ye take . . . the tithes . . . ye shall offer . . . of it for the Lord even a tenth part of the tithe . . . and ye shall give thereof the Lord's (tithe of the tithe) to (the presiding bishop for the national treasury). Out of all your gifts ye shall offer of all the best thereof out of it . . . Then it shall be counted unto the (pastors) as the (tithe of their increase) . . . And ye shall bear no sin by reason of it, when ye have (tithes) from (the tithe) the best of it: neither shall ye pollute the holy (tithes) of the (members)."

NEHEMIAH 10:38

"And the (state bishop) (the representative) of (the presiding bishop) shall (oversee) the (pastors), when the (pastors) take tithes: and the (pastors) shall (mail in) the tithe of the tithes unto the (headquarters), to the chambers, into the treasure house."

I CHRONICLES 26:20

"And of the (pastors) (the national treasurer) was over the treasures of the dedicated (tithes)."

DEUTERONOMY 14:29

"And the (fulltime servant in the executive and departmental offices of the national work); for he hath no part nor (other remuneration), and the (foreigner), and the (orphans), and the widows, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the (ministries) which thou doest."

other local gospel groups. The program was hoped to bring together people of all denominations in an effort to fight crime and violence and to promote peace and fellowship in our community.

Donations for the Missouri Festival of Gospel Music are \$2.50. For ticket information call 231-1177.

Operation Excellence Campaign Staff

Bishop C. N. Rucker Chairman

Bishop M. A. Givens Consultant Chairman, Executive Committee

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HOW TO SHARE CHRIST WITH THE NOW GENERATION

state of nature is "nasty, brutish and short." Sin is within us and it is here to stay.

And we adults must call the efforts of the establishment, insofar as they are selfish, prejudiced, and covetous, what God calls them-sinful. We must pronounce judgment upon them

MALACHI 3:10

("Pastors), bring all the (tithes of the tithe) into the (headquarters), that there may be (provision) in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

NUMBERS 18:30b

"Then it shall be (credited) unto the (pastors) as (applied to their national report)."

Check it out for yourself, if you may doubt that this is what God is saying to our Church today through His Word and our leader.

SEVEN SURPRISES IN TITHING

(1) There is a confident feeling that one is working with God.

(2) One is amazed at the amount of money he has for the Lord's work.

(3) There is a deepening of one's spiritual life.

(4) One can note the ease with which he is able to meet his obligations with the remaining nine-tenths.

(5) It becomes easy to go from one-tenth to larger giving in the interest of the Lord's work.

(6) One is prepared to be a faithful and wise steward over the nine-tenths which remain.

(7) One regrets not having adopted the Tithing System sooner.

as did the prophets of old. We must follow the example of Jeremiah and Paul and warn our land, as Francis Schaeffer has done, that there is Death in the City.

In many respects our young people have just basis for disenchantment with our establishment. But they need to know that their hope does not lie in taking personal vengeance upon it. Hope lies in summoning its members and leaders to repentance, "a repentance not to be repented of" (II Cor. 7:10).

A greater amplification of the doctrines of original sin and total depravity in our teaching will help the disillusioned generation to see how Christian doctrine squares with experience. Seeing the truth of the Gospel, the Holy Spirit may convict them of their own sin, and they may confess Christ and develop a mature perspective and a realistic approach to life's experiences.

Learn to feel deeply

Descartes' generation said, "I think, therefore I am." The present generation says, "I feel, therefore I am." Parents and pastors, highly motivated throughout their lives to achieve the highest grades and the greatest success, find it hard to empathize with young people who find all that sterile.

Young people are easily bored with mere words, but they come alive to intense combinations of sights and sounds produced by multi-media. Undoubtedly, church leaders with vision will utilize the creativity of the young in presenting the Gospel more effectively in the future. Even more important, however, will be the authentic feelings of the participants.

I asked James Sire, editor for Inter-Varsity Press, the secret of Francis Schaeffer's success. His answer was, "The man." He not only thinks clearly and accomplishes remarkable things, but feels deeply. With pathos in his voice I have heard him say: "We must tear away the atheist's defenses: rip off the roof, break down the walls, tear off his clothes and leave him naked against the blizzards of life without God until he sees his need of faith in the historical Christ."

To reach the feeling generation we need something of the empathy Paul had as he wrote to Corinth "out of much affliction and anguish of heart and with many tears" (II Cor. 2:24). We shall come closer to reaching our youth when we feel toward them what God felt for Israel: "In all their affliction he was afflicted....In his love and in his pity he redeemed them...." (Isa. 63:9).

A sound doctrine of man shows, however, that neither the problem nor the cure is in emotions alone. Each man is an individual with one heart. The unity of a single man means that his emotions cannot long be divorced from his will and intellect. The feeling generation has already been forced to ask how the will can best get things done and what the mind indicates is the wisest course to follow. Without these accompanying factors the emotions can be the instrument of sinful hypocrisy as easily as ever the intellect or will were. For the emotions, as well as intellect and will, are inclined to evil.

But let us demonstrate that Christianity offers more than words. Let us show that it offers a full-orbed life of feeling as well as truth and purpose.

The highest values of youth in the 70's are not financial security, popularity, or success. The "beautiful people" are those who can relate openly and warmly to other people.

Young people feel trapped in an impersonal world and a computerized society. Nothing makes them more angry than to feel their education is processing them to take their place in an inhuman society. Parents, pastors and teachers are indented with that unfriendly, impersonal establishment which crushes everything creatively human.

Christians can have a strong point of contact here. Man as the Christian sees him is not a purposeless coincidence. Even in his fallen condition man remains the creature of God. The image of God in man is defaced, but not destroyed. Unsaved man is not lost in the existentialist's or Zen Buddhist's nothingness, but separated from his Creator. Potentially, however, he may

become a Christian, a moral and spiritual child of God. So Christians are concerned for all men.

Biblically informed, we must agree with the younger generation that institutions are made for man, not man for institutions. Jesus made this clear even in relation to observance of the fourth commandment concerning the Sabbath. And He pointed out that if a man gained the whole world but lost his own soul, he made a bad bargain.

It is all-important from God's point of view that a young person be himself. But which self? The self as born of the flesh, or the self born of the Spirit? Humanism cannot overlook man's beastly potential. Christianity provides the power of regeneration for a person to become the highest and best person possible.

Christianity not only provides the answer to the identity crisis but also to the younger generation's desire to do its own thing. The Christian has not only been created and regenerated by God, but gifted by the Lord to do something significant for the edification of the church and the service of the world.

When we contact young people on a person-to-person basis, we must show them that the church does not ask them to give up their humanness. Rather, the church shows youth how to overcome the sin which destroys their humanity and helps them to come alive to their fullest potential. It must make a serious attempt to help each member discover his gift and to encourage him to use it.

Christians in our churches and schools must show in the 70's whether they really care for people more than the humanists.

We speak to a generation that is tired of hypocrisy and superficiality. It wants reality; and it wants it now. It is so preoccupied with the present that it is cut off from the past and has little hope for the future.

Many Christians know the historic doctrines of the faith, but draw attention only to the past or to the future. If we are to reach the now generation with a message 2,000 years old, we must show how it makes a difference here and how in our lives and our institutions.

Think of the "happenings" in the minds of Peter's audience on the day of Pentecost. Backing up his Spirit-filled, biblical message were the vivid events of Christ's crucifixion, resurrection, ascension, and of the Holy Spirit's descent. Our biblical messages to the youth will "take" better if authenticated by some evident contemporary conversions, victories over temptation, reconciled homes, and other answers to prayer. Our challenge is not to change the historic Christian message, but to display it more dynamically in daily "happenings."

We must act now

Historic Christianity demands personal respect now. Both generations are creatures of God, made in His image.

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LETTER BUSINESS MAN RELEASED TO LOCAL PRESS MEMPHIS, TENNESSEE

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rewarding Convention; that of the Church of God in Christ to whom Memphis is their Jerusalem; the City of the founding of their church. How can we turn away millions in revenue from these find people because of a few thousand dollars in convention center fees or by exorbitant hotel rates. Memphis spends money in national magazines and on trips to various cities to get conventions for the city and yet picayunishly turn away this most valued convocation.

I read recently that New Orleans in the 1972-73 fiscal year played hostess to 4,212,000 tourists and conventioners who stayed an average of 3 to 4 nights each and spent a total of \$324,000,000 (millions). It is estimated that when the new superdome is completed it will generate at least a half million more visitors spending a minimum of another \$100, millions of dollars annually. Yet, New Orleans is smaller than Memphis.

We have very little with which to entice a convention or even tourist. We can't even get a new hotel built near our magnificent new convention center BUT we do have Mason Temple and the Church of God in Christ. We have them every year. Shall we lose them? Must we lose them?

Let us quit being crime ridden, penny pinching, lackadissical, political bickering and wake up. Let's believe in Memphis. Let's work harder and be more imaginative. If it isn't too late, it will soon be too late. What a shame to do this to such a wonderful City, with such a glorious history, with so much potential for greatness. What a shame indeed.....

Sincerely,

Harry Levitch

HOW TO SHARE CHRIST WITH THE NOW GENERATION Continued From Page 7

Historic Christianity also demands forgiveness now. Both generations must confess in varying measures to arrogance, impatience, pride and violence. Both are summoned by the Scriptures to forgive as they are forgiven (Eph. 4:32).

Historic Christianity demands faith now. Neither generation has anything of which to boast before God's absolute righteousness. The hope of neither is in self-justification. "The just shall live by faith."

Historic Christianity also demands love now. The Scriptures make it very concrete. On the one hand, older Christians are not to sharply to rebuke younger men and women, but treat them as brothers and sisters. On the other hand, younger Christians are not to sharply to rebuke

older men and women, but treat them as fathers and mothers (I Tim. 5:1, 2). Such loving acceptance of one another is not conditioned upon each person being all that he ought to be.

Many material and social improvements may not be possible immediately. But by the Holy Spirit's power we can achieve greater respect, forgiveness, faith and love now. That will close the generation gap. Let it be concrete, let it be vivid, let it be personal, and let it be now!

Dr. Lewis is professor of systematic theology and Christian philosophy at Conservative Baptist Theological Seminary, Denver, Colo. He is author of Decide for Yourself and Think for Yourself (InterVarsity), theological workbooks which pose major questions and list the options and evidence to help each reader judge for himself.

CHRISTIANS CONFER ON HOW TO WIN THE WORLD

Continued From Page 1
communicate in English was matched by typical American monolingualism!

Yet despite the Babel-like hubbub, a tower of Christian vision was being slowly erected. As the participants and observers came together in the 4,000 seat Congress Hall, voices and hearts from around the world were blended into a covenant of missionary concern.

"IT WAS A TYPICAL SUNDAY MORNING"

slaying of his "favorite lady", his grandmother, Mrs. Alberta King. It was bad enough to have heard and read accounts of what happened, but to see it all from start to finish must have been even worse. Derek saw everything and with some difficulty, but a willing spirit, gave the following account:

"It was a typical Sunday morning worship service. I was in the pulpit. Chenault was sitting next to Big Mama, who was playing the Hammond organ, and Ms. Mitchell was on his right side. After we finished the Lord's Prayer I turned momentarily to look away and then heard a loud noise. I thought the organ had popped. Then I turned my head and looked completely in; I could just see her partially from the angle I was looking. I could see smoke coming from the organ and that's when I heard another shot. That's when I looked over there and saw him. He had two revolvers in his hand and he was discharging like a kid in a frenzy with two toy guns. He shot Big

Mama twice and then shot Ms. Mitchell. Then he started out the door once, he had one hand on the doorknob and the other pointblank in the man's... that's when he shot Deacon Boykin-on the way out. Then he came back in; he turned back and hopped up in the choirstand that's what I can't figure out. I don't know if he had emptied the gun and was trying to go back in to reload them or was just out of it. Some kind of way he came back into the sanctuary and went up in the choirstand. That's when I heard the guns clicking and that's when I came out from under the communion table. And that's when I went after him and I caught him. He had run back out of the choirstand through a door that led to a long hall and he got caught in about the middle of it. Had he chosen the other door he would have been out into the parking lot and I don't know what would have happened then."

Marcus Chenault is now a source of many questions and much controversy. Many think he is crazy and others that he is a part of a conspiracy. Derek expressed uncertainty and puzzlement on these subjects along with a willingness to wait on the findings of the doctors and experts. He mentioned that although most of his friends now want Chenault killed, he doesn't care what they do with him.

"I don't want them to kill him", he continued, "but if they let him go, he's gone. But if he has to be locked up, I'd like for him to be confined by himself so that he never sees another human face. That's just the price for taking another life; he's still alive, but yet he's dead." Then in his characteristically mature realism he said, "But it's just a harsh reality that when death comes it ain't nothing you can do about it."

Derek is already "some kind of person". A rather handsome young man, much like the late Dr. M. L. King, Jr., in appearance, Derek seems well on his way toward distinguishing

himself by being himself. Throughout the interview he exhibited several characteristically Christian paradoxes: he appeared simultaneously strong and weak; certain and uncertain; humble and proud; child-like and mature; gentle and tough; in this world, but not of it. On July 7, 1974, Derek launched the beginning of a new phase of his life when he preached his trail sermon at Ebenezer Baptist Church. Significantly but not surprisingly he chose as his text, "The Greatest of These Is Love." However, Derek states "love is the most important thing in the world to me; that if one doesn't have love, he doesn't have anything."

MAKE THAT CHANGE!

USE CHURCH OF GOD
IN CHRIST SUNDAY
SCHOOL & Y. P. W.W.
LITERATURE.

Continued From Page 1

CHURCHES AND MINISTERS TAX EXEMPTION THREATENED

The Mills-Mansfield bill (H.15230,S.3657) officially died with the end of the 92nd Congress in January, 1973. It has not been reintroduced in the 93rd Congress and, according to Mills, will not be reintroduced.

Congressman John Heinz of Pennsylvania did introduce H.636 in the 93rd Congress. It was essentially the same as the Mills-Mansfield bill and, as a result, attracted attention. However, the Committee on Ways and Means did not schedule hearings on the bill, and in April Heinz publicly abandoned his bill in a speech on the floor of the House of Representatives.

As a result, various church groups and individual Christians have been bombarding Mill's committee with messages of protest.

One new member of Congress received more than 4,000 letters on this dead legislation in the first two months he was in office. Church offices in Washington have received an increasing volume of calls and letters.

What they don't know is that Heinz quietly withdrew his bill early in April, acquiescing to the House Ways and Means Committee's desire to tackle the various national health programs first. When they're through with that, the committee intends to review the entire tax structure.

Christians will be in a difficult position when these proceedings start. While desiring an equitable reapportionment of the tax load and a crack-down on those who have avoided their fair share, they are not eager for their special status to come under scrutiny. Yet if church-related taxes go unscrutinized, others would have cause to demand the same special treatment.



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